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LONDON, SATURDAY, OCTOBER 4, 1913.

[ONE PENNY.

The Hibbert Journal.

OCTOBER NUMBER NOW READY.

PRINCIPAL CONTENTS.

- The Progressive Party.** THEODORE ROOSEVELT.
Some Laymen's Needs. Sir FRANCIS YOUNGHUSBAND.
The Relation of Mystic Experience to Philosophy. Sir FREDERICK POLLOCK.
"The Free Man's Worship." Prof. PRINGLE-PATTISON.
Immortality and Competition. Lord ERNEST HAMILTON.
The Significance of "Non-Evidential" Material in Psychological Research. CHARLES E. OZANNE.
"The Public Schools and the Empire." CECIL REDDIE.
International Morality. F. W. LEITH ROSS.
The Evolution of the Social Conscience towards Crime and Industrialism: A Parallel. E. H. JONES.
The Historical Trustworthiness of the Book of Acts. Prof. H. H. WENDT (Jena).
Miracles and Christianity. The Rev. G. W. WADE, D.D.
The Moral Obligation to be Intelligent. Prof. JOHN ERSKINE (Columbia University, New York).

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The proceedings will be as follows:—

- 11.30. Service in the Chapel.**
Preacher, the Rev. F. H. JONES, B.A. Supporter, the Rev. H. GOW, B.A.
1.0. Luncheon
in Denning Hall, Denning-road.
3.0. Annual Business Meeting.
Mr. EDGAR WORTHINGTON, President of the Assembly, in the Chair.
5.0. Tea in the Chapel Hall.
6.0. Organ Recital.
7.0. Public Meeting.
Addresses by the Rev. Dr. DRUMMOND, the Rev. JOSEPH WOOD, the Rev. D. BASIL MARTIN, and the Rev. H. E. B. SPEIGHT.

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Evening: **Does Death fix all?** (Discourses on Human Destiny.)

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SESSION 1913-14.

THE REV. J. ESTLIN CARPENTER, M.A., D.Litt., D.D., PRINCIPAL OF THE COLLEGE, will deliver the OPENING ADDRESS in the COLLEGE, on MONDAY, OCTOBER 13, at 5 p.m. Subject: "A Buddhist University in the Seventh Century A.D."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 5.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Brompton, Fort-road, Harvest Festival, 7, Rev. GEORGE CARTER; Organist, Mr. W. P. EVERSLED.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Mr. R. PHILIPSON, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, Harvest Festival, 11.15 and 7, Rev. JOSEPH WILSON; 3.0 p.m., Children's Service, Mr. T. M. CHALMERS.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, Harvest Thanksgiving Services, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. F. HANKINSON; 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kilburn, Quex-road, 11 and 7, Harvest Festival, Rev. G. MAURICE ELLIOTT.
 Kentish Town, Clarence-road, N.W., Harvest Services, 11, Rev. A. H. BIGGS; 3, Miss M. FRANCIS; 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland-road, 7, Mr. S. FIELD.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. COTTIER.
 The Theistic Church, Swallow-street, W., 11 and 7, Rev. WALTER WALSH, D.D.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. R. ROBERTS, of Bradford.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. R. W. SORESENSEN.
 Wood Green Unity Church, 11, Rev. BERTRAM LISTER; 7, Rev. Dr. LIONEL TAYLER.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Rev. J. A. PEARSON; 6.30, Mr. JOHN KINSMAN.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. G. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. R. F. RATRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A. Tuesday, Oct. 7, 1.15 to 1.45, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.D.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield-street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

BALLANTYNE.—On October 1, at 48, Ruskin-walk, Herne Hill, S.E., to John and Muriel Ballantyne, a son.

MARRIAGES.

HOOKHAM.—HIGGIN.—On September 11, at St. Andrew's Church, Summerland, British Columbia, by the Rev. C. H. Daly, George Richard, only son of Philip Hookham, of Birmingham, to Evelyn Margaret, eldest daughter of Charles N. Higgin, of Summerland, and Manchester, England.

VAUGHAN.—VALLANCE.—On September 25, at the old Meeting House, Mansfield, by the Rev. C. M. Wright, M.A., Frank Heming Vaughan, of Gee Cross, to Emily Agnes Vallance, youngest daughter of the late Charles Vallance, Avondale, Mansfield.

DEATH.

PAYNE.—On September 20, at 17, North Avenue, Garden Village, Levenshulme, Manchester, Sarah Haywood, widow of the late Rev. Alfred Payne, aged 73.

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Mid-day Services will be held on and after October 7, on every Tuesday, 1.15—1.45.

October 7: Rev. E. L. H. THOMAS.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Church Congress has met during the present week at Southampton, and discussed many important subjects. The Committee which arranged the programme is to be congratulated on its courage in taking such modern problems as the relation of the sexes and the relation of races for papers and discussions. Men and women gathered together in the name of Christianity ought to have something to say upon these difficult subjects, which are discussed so freely to-day outside the Churches. We believe that the attitude of the Congress has been not merely Anglican or stiffly ecclesiastical, but broadly human and catholic and at the same time firmly moral in its principles.

* * *

THE utterances of the Archbishop of Canterbury in his Congress Sermon, and the Bishop of Winchester in his Presidential address, are, we must confess, disappointing. They seem anxious to face facts and to do something and go somewhere without the passion which drives or the light which points a way. Their words are not merely platitudinous or conventional because there is a deep sense of responsibility behind them and a feeling of the chaotic dangerous vitality of modern thought, but we do not feel much lift or direction in them. The Archbishop condemned complacency, and urged the necessity of "something more than the

acceptance of a conventional standard of Christian service." Some watchfulness was needed against the danger that they would go away, interested and instructed no doubt, but not really self-revealed, and therefore ashamed, not really smarting from a spur, or conscience pricked into new activities. The opportunities for the firm and rapid extension of God's Kingdom were greater to-day than they had ever been since the days of the Apostles. All this is true enough, but it does not take us very far. It is hardly a sword which pierces to the marrow or a trumpet call to action.

* * *

THE Bishop of Winchester, President of the Congress, took for the title of his Address "The Kingdom of God in the World To-day," a great and noble subject. In the Congress, he said, as they thought of the Kingdom of God to-day, they would be primarily thinking, and rightly thinking, of Church principles, Church responsibilities and tasks and claims. As Churchmen all they would be eagerly considering how the Church Catholic, and within it the Church of this land, was understanding, facing, discharging its great task as trustee and organ of the Kingdom. They would be full of ecclesiastical interest in the noblest sense of that word. They would not overlook the manifold evidence that the work of the Kingdom was done and that the Kingdom came in many a way outside the Church, however the word Church was understood. It was so done partly because "the Kingdom is an inspiration as well as an Institution," and many men who were not professing Christians had learnt much by the infiltration into life and thought of Christian influence; but further because, as had

been lately said by that noble Christian thinker Baron von Hügel, there were things "indispensable to the development of complete humanity," and even to "our religion which came to us from God, but yet did so independently from non-religious levels of life."

* * *

WE welcome the breadth and catholic sympathy of these words, but we confess that in the Address as a whole we do not find much light or passion. If a President's Address is to be regarded as a dignified introduction or preface to proceedings more vital and important than itself, this is a good President's Address. If it is to be a strong personal expression of thought and aim, an uplifting influence or the striking of a key-note, then this Address appears to us disappointing.

* * *

AT the first evening session the Rev. C. W. Emmet read an outspoken paper on "The Interpretation of Scripture," which provoked some cries of shame and other expressions of dissent. He said: "Unless they were to posit a miracle it was evident they could not claim any certainty as to the *ipsissima verba* of the historical Jesus. Even in the Lord's Prayer and the Sermon on the Mount they could not be absolutely certain of the exact words used. The evidence of the Gospels themselves and the history of their origin made it hopeless to rely on the letter of the words spoken by Jesus, and they were driven back on the old contrast between the letter and the spirit. They had been ready to speak of the spirit when it suited them, and yet reserved the right to insist on the letter when it happened to be their opponents who desired to appeal to the spirit. The

principle should be applied fearlessly and consistently. They had good reason to say that Jesus never intended his claim to authority to be interpreted as that of a verbally infallible Jesus. "Men yearned for concrete dogmatic authority. 'Tell me clearly what to do in all the complications of life, and I will try to do it. Tell me definitely what to believe about its mysteries and I will believe it.' It was easier to live under the authority even of the hardest than in the freedom of the good, but that was not the method of Christ who always made men think for themselves." This is indeed wise and brave outspokenness on behalf of freedom of thought. It must have been hard doctrine for High Anglicans to hear. The differences of principle in the Anglican Church to-day are indeed amazing. We cannot help wondering how long it will be possible for the so different elements to remain together in the apparent unity expressed by the use of a Common Prayer Book and common Creeds.

* * *

THE American Ambassador in the course of an address to the students of Toynbee Hall last Saturday said there were now 400 Settlements in the United States, every one of which had sprung from that particular institution. While the central idea of Toynbee Hall ran through all these settlements, almost every one of them had developed peculiarities of their own as no doubt settlements in England had. He mentioned particularly the work of Miss Jane Addams in Chicago, which had the peculiar personality of a most remarkable woman stamped upon it. At Pittsburgh on that very day the National Federation of Settlements—everything in the United States, the speaker added humorously, was nationally federalised—were holding a memorial service to the late Canon Barnett, the founder of the settlement and the first warden of Toynbee Hall. It was a very happy coincidence. It was a pleasure to express the thanks of a newer country—one of the great offsprings of this mother country—for any great idea or the example of any great man who had been bred here, which they had imitated with profit to themselves. Reference had been made, continued Mr. Page, to a hundred years of peace. There would be millenniums of peace henceforth, it being simply unthinkable that the same great race which lived on each side of the ocean should ever so seriously disagree as to think for one wild moment of settling their differences in the barbaric way in which differences used to be settled.

* * *

A VERY brief consideration of the obstacles which have to be faced by the

temperance reformer in different countries brings home to us the fact that nations cannot be made sober without radical changes taking place, not only in men's habits, but in their industries. The drink traffic constitutes a gigantic problem in which the material prosperity of millions of people is involved. Italy, for instance, is largely engaged in the cultivation of the vine, and as a wine producer comes next in importance to France. At the International Congress on Alcoholism at Milan the proposals for dealing with the situation included the appointment of a Government Commission of Inquiry, the substitution of other objects of culture for that of the vine, the development of the production of non-alcoholic wines, the manufacture of jams and jellies from the grape, and the extension of the dried fruit trade. This faintly indicates the magnitude of the temperance reformer's task, although public opinion in Italy is genuinely alarmed at the menace of alcoholism. A delegate writing in the *Manchester Guardian*, to which we are indebted for these facts, describes the proceedings at the congress nevertheless in an optimistic spirit. It was characterised by substantial unity of opinion, and the fact that no fewer than forty countries were officially represented, thirty-eight Governments sending separate delegations, is significant. Many valuable papers on temperance teaching showed the existence of a consensus of opinion that attention to the adolescent period is of supreme importance.

* * *

THERE is something very stimulating in the enthusiasm with which Mr. Henry Arthur Jones has once again given expression to his ideals in regard to the national drama. Whether that enthusiasm is destined to bear fruit in the future it is impossible to say; the omens, at present, seem against the encouragement and subsidising of municipal theatres, for financial and other reasons. But the whole subject is bound to awaken more interest as time goes on, and we are able to gauge the extent of the influence on public life and thought exercised by the repertory theatres, to which we already owe so much. Mr. Jones's proposals have, at least, the merit of sincerity, and they are based on a sound view of the importance of the theatre in national life, "as an institution that all reputable citizens should encourage and support, because their presence tends to raise it and make it a place where the supreme science of wise living may be learned in the guise of amusement, a place of education in the large sense." That this is not, at present, the ideal of many quite, reputable citizens, will be fairly obvious if a list of the plays now running in London and drawing good

houses is studied. With certain notable exceptions these plays appear to be calculated to suit the popular taste for cheap wit, fine dresses, "ragtime" proclivities or melodramatic sensationalism, which have very little to do with the science of wise living. The vogue of Mr. Galsworthy, Bernard Shaw, Granville Barker, Arnold Bennett, Stanley Houghton, and others of the progressive school has not really extended as yet to the vast multitudes upon whose support municipal theatres pledged to educational purposes would have to depend very largely.

* * *

AN unusual interest attaches to the announcement that Countess Sophie Tolstoy has published 656 of her husband's letters to her, with a preface stating that it is her desire to give all who cherish his memory access to what was dearest to him in life. It is impossible even for those who love Tolstoy most, and have enough sympathy and imagination to enter into the difficulties created by his temperament and ideals, to withhold their admiration for the wife whose devotion to him was unswerving. She can scarcely be blamed for not being able to make the supreme sacrifices which her husband's example seemed to demand of her; the loftiness of his religious aspirations and the literal way in which he sought to give them expression in his own life clearly marked him out for that loneliness, even among those most closely related to him, which is usually the lot of daring thinkers in advance of their time, endowed with the great gift of genius. Such men have a marvellous insight into the complexities of other human souls, but they themselves are profoundly misunderstood. Countess Tolstoy, however, met the hardest problem of her life when the great awakening came to her husband with resolution and courage, and these letters, touching as they do on every side of Tolstoy's internal life and spiritual growth are said to prove beyond question that he retained a tender affection for her to the end of his days. We hope it will not be long before they are rendered accessible to us in an English translation.

* * *

"THE colour question," said Dr. Talbot in his impressive address to the Church Congress, "is the short name of a big chapter in human history, redeemed by some beautiful pages of honourable duty and humane devotion, but on the whole sadly sinister and pathetic in that history—past and present. The principles of the Kingdom fight at odds, and sometimes hardly seem to fight, against racial contempt or panic or pride and the exploiter's greed." The accounts of the recent race

riot in Mississippi, which has resulted in the death of three whites and seven negroes (two of whom were lynched), emphasise these words in a startling way, and make us realise afresh that civilisation is indeed only skin-deep, and powerless at present to stem the tide of race hatred which flows under all the forms of society where coloured and white men live side by side.

* * *

THE latest news from the Transvaal, where passive resistance is again being resorted to by the British Indians because their undeniable grievances are still unredressed, is almost equally grave in view of the serious effect which their actions may have on our fellow-subjects in India should the deadlock continue. In this case the principle of justice is clearly at stake, and the British Indians are prepared to go to great lengths in order to preserve their race from the opprobrium implied in the Immigrants Regulation Act. They have already agreed to the policy of excluding all further immigration of Indians to South Africa, but they claim that the rights of Indians legally resident in the Union should be respected, and that their status as fellow-subjects of the British Crown, and the status of married women, should be recognised. There are hopes that this complicated question will be satisfactorily settled before long, and that the devoted efforts of such well-known leaders of Indian opinion as Mr. Gandhi and Mr. Gokale will result in a permanent settlement. Among the sixteen Indians who were sentenced last week to three months hard labour for endeavouring to cross the border of the Transvaal, in contravention of the Act, were the wife, daughter, and sons of Mr. Gandhi.

* * *

THE Registrar-General's report on births, deaths and marriages for 1911, just issued, calls for serious consideration. The birth rate in England and Wales was 24.4 per 1,000, being the lowest on record. The death rate was 14.6, being 1.1 above the figures for 1910, which was the lowest recorded. The marriage rate was 15.2, showing a slight increase over the figures in 1909 and 1910. Decline in the birth rate is attributed to some extent to the greater average age at marriage and "largely, no doubt, to deliberate restriction of child-bearing." A declining birth rate is found almost everywhere to-day, in Europe and America, especially among the comfortable classes. There may be some good reasons for it, but on the whole there can be little doubt that it marks a lower view of the responsibilities of marriage. A decline in the birth rate suggests that the Christian view of marriage is less generally accepted than formerly.

THE PERFECT LIFE.

IF we are to be perfect "even as the Heavenly Father is perfect," it is important to ask in what way God is perfect. We say that a thing is perfect when it exactly corresponds to some standard, natural or conventional, actual or ideal; thus we speak of a perfect image, or a perfect gentleman, or a perfect copy. God cannot be said to be perfect in this sense, since there is no standard for Him to conform to. Our perfection, therefore, does not consist in our exact conforming to any objective standard. This is the perfection which moralists teach, and urge us to reach towards by the practice of the several virtues until we become conformable to, say, the Jesus-standard. Because the moralists have their way with us, this is the type of perfection which not a few earnest souls strive to attain; and, in consequence, are led to lay much stress on their defections from the standard. These are the serious "sins." They are "shortcomings," or "missings of the mark," or mistakes; all of which imply the objective norm. These things would be serious if the perfect life consisted in conformity to standard. If a boy is writing a copy-book exercise, then it is a serious matter if the letters are not even, and the lines not regular, and the down-strokes not thick; but none of these things will be as serious if the boy is writing, not a copy, but a signature; every letter may be uneven, every line irregular, and yet it may be an excellent signature. You may complain of a signature that it is not legible, but you cannot complain of it that it is not copperplate.

If you are imitating an example, then the things which count for praise or blame, for success or failure, are such things as strictness, correctness, scrupulousness, meticulous care. If you are making an altogether new thing, then what counts is boldness, strength, vitality, energy of expression, significance. The virtue of reproduction is one thing, the virtue of creation is another. Truth to form is not at all the same thing as truth to life.

If we are to be "perfect as the Heavenly Father is perfect," our perfection will not be a question of truth to copy, or correctness to standard.

We say, again, that a thing is perfect when it is thoroughly adapted to the purpose it is meant to serve. We talk of a perfect fit, or a perfect instrument, or a

perfect machine, or a perfect translation, or the perfect length of a ball bowled in cricket. Perfection is fitness to purpose. Can this notion of perfection be applied to God? The answer must be "No." God does not conform to any purpose, or serve any end. The Voice of the Eternal does not say "I determine," but "I am." Our intellectual interpretation of the divine activity, viewed under the forms of Time and Space, may affirm "immanent purpose," but this need not therefore be the reality of the divine activity. It represents the way in which we are conscious of the divine activity, it need not be the way in which God is conscious of his own activity. We talk about the purpose of the roots of a plant to seek and gather food, or the purpose of the stem to uplift the blossom; but all that the plant does is to unfold itself according to its own nature. It seeks no ends; it just expresses itself. How can God seek an end, who is the Beginning and the End? God may be the immanent purpose which we think we can discern in the creational order, but God Himself has no purpose which He must serve. Purpose is an intellectual construction, it is not a property of the elemental Life. Thought may express itself in ordered speech; but the impulse to expression, which is in the nature of thought, has no knowledge of the syllogism, and no conscious intention towards it. Order may be a property of the manifestation of a unitary Life, yet there may be no predetermination to realise Order on the part of that Life itself.

It would seem, therefore, that our perfection cannot be defined in terms of fitness to purpose, or service of ends. In what sense is God perfect? In His absolute truth to Himself; in His creative joy; in His energetic and unmotivated self-expression. Sometimes He seems to be like a great Poet, acting His own creations on the stage of the Universe. Sometimes like a great Child playing with cosmic toys, filling the celestial spaces with stars like floating bubbles blown of His own breath, holding up the mighty rivers with His frost, or trundling the hoop of the seasons down the highway of the years. Sometimes as a great Procreator overshadowing Matter, and impregnating it with the seed of His own life, heedless where it be concealed so long as it shall fructify, as glad in the ephemeris whose life lies betwixt dawn and sunset, as in a Thought which endures for a myriad years; as vital in the amoeba as in man; vivifying the stuff that shall become a Borgia, as well as that

which shall become a St. Francis; ashamed of none of His children, always creating forward, always surpassing Himself. Oppose Him with an obstacle, and He sprays out a rainbow for you, as if He were grateful for the obstacle, and would just as soon be a rainbow as a smooth stream. Oppose Him with spiritual inertia, and He breaks forth in a wonder of life, as Jesus. Give to Him a handful of matter throbbing with sensual emotion; He accepts it, and becomes the soul of Mary Magdalene. Give Him finer stuff; He accepts it equally, and with the same ease, and enters there as the soul of a saint. One gets the idea of a pure energy radiating forth, budding forth, from an inexhaustible central heart. All comes from the heart, from deeps and still inner deeps. It is unpolluted, unmixed, as fire. It is a perfection of spontaneity, unmotivedness, unselfconsciousness.

So the perfection required of us is this same fulness, simplicity, directness, sincerity of self-expression. The perfect life is the life lived directly, simply, fully, from the heart. To be perfect is just to be yourself from the heart.

We do not fail because we are weak. Every man is as strong as his soul, and that is invulnerable, inexpugnable, immortal. We don't trust our soul—that is the mischief. We don't publish our original significance. Somebody says to us, "You ought to be this," and we try to be that; and somebody says, "It would be nice if you were this," and we try to be that; and Society says, "You must be this," and we say, "Oh, must we? Very well, then, you ought to know!" And so we go, pinched here, and pressed there, and shaped out of all recognition in the eyes of our Maker; precisely as would happen to God, if He were to try to be all that the theologians said that He ought to be.

EDWARD LEWIS.

LIFE, RELIGION & AFFAIRS.

PILGRIMS IN IRELAND.

WHEN you travel in Ireland at certain seasons of the year it may very well happen that you find yourself in the company of pilgrims, on their way to some shrine of saintly and miraculous fame.

Now this occurred not long since to one who might be styled a Health-pilgrim, for she was "stepping Westward," in order to restore somewhat enfeebled

energies by a stay on the Atlantic Coast, but with no thought of participation in any religious function. Indeed, it was with some consternation that she realised the possibilities of a long journey, third-class, when she beheld crowds that were waiting at every station to board the train. She need not have feared. They were very smiling; very well-behaved, too. She was struck by the youth of these Pilgrims—girls from fifteen to twenty, in all their summer finery; boys to correspond; many small children, and even babies, accompanied by the necessary mothers. A general air of gaiety prevailed, of which not even the heavy rain storm, which broke just when their destination had been reached, could deprive the Pilgrims. The journey for many of them appeared to be a pleasant outing, low fares, and plenty of company. The pretty stylish girl from London confided to the Health-pilgrim that she was going home to see her lover, and, sure enough, there he was, awaiting her at the journey's end, ready to wheel her bicycle and carry her parcels. The tired-looking farmer's wife from the Midlands, whose nerves required composing by "the lind of a bit of reading" from the Health-pilgrim's supply, professed herself "greatly the better" of this prescription, and soon began to talk with much animation. Her life, she said, was "very lonely and hard; all work! What did ladies know of the like of feeding pigs, and making butter, let alone washing out a tub o' clothes and cooking for a lot of hearty men!"

Hers had probably been one of the arranged marriages so common in Ireland among her class, and of which the outstanding marvel is that so often they turn out (apparently) well. By degrees as she talked, however, the lines of worry and anxiety got smoothed away; she was feeling the effects of change and movement and human companionship and sympathy. When they parted she said, with tremendous earnestness, "I often was told when you'd meet a *real* lady, you'd know her that minute, and so you will!"

She disappeared, and the Health-pilgrim was in the first enjoyment of this fine compliment when her friend was back again.

"I was wanting to say . . . if you're in any trouble . . . and if there's anything you're wishing . . . I'll offer up an 'Intention' for you on Croagh Patrick . . . if you wish."

The Health-pilgrim could answer at once; there *was*, indeed, a great longing for help, for one very dear who was under a cloud of sorrow.

"Well, I'll see to that," said the brisk country-woman, "and what you'll ask that way you'll get, nearly always!" And so they parted, these two women, who had so little in common, except, indeed, some Faith and Hope and the Charity that "believeth all things" which abide for ever—these lovely graces—and make the world a possible place for pilgrims, after all.

The Pilgrims for Croagh Patrick got out, and the Pilgrim for health went onward till her destination was reached—a hotel on the shore of Clew Bay, a lovely

stretch of water containing, so it is said, an island for every day in the year, and surrounded by mountains, of which Croagh Patrick is the highest. It forms the most conspicuous object in the splendid panorama of sea, hill and sky that lies before you there.

But this time, the holy height was veiled in mists; sometimes grey, sometimes silvery-white, but oftenest of a deep, ineffable blue, that only shifted now and then, enough to allow one to distinguish the tiny chapel on the summit. We were assured that generally the pilgrims themselves, toiling up and down the hill, would be visible from the hotel. But glasses of sorts were kept trained all day upon the place in vain. The sight of a pilgrimage to a holy shrine, numbering from fifteen to twenty thousand souls, one heard, would be something worth seeing within such easy reach of London. But this excitement was denied us. One doubts whether to regret it or not! The incongruity would have been trying. On one side of the bay a number of well-dressed, well-fed travellers, from all parts, motoring, snap-shotting, billiard-playing, pleasure-loving folk, of whom just a dozen or so were willing to step a few hundred yards apart—it was Sunday—for the Church Service, held in the small, cheaply constructed room provided in the hotel grounds for the purpose.

And across the water, all night long, the pilgrims were preparing for their devotions. The Health-pilgrim heard about it from one who took part therein. The heavy rain had continued all night. He was very tired when, after a two-hours' climb, he had reached the little oratory on top. The last half mile had been just a scramble over loose stones. Yet quite young children were there, carried in the arms of their mothers. Old men had walked sometimes as much as twenty miles, sometimes in bare feet, to join in the procession. All were fasting, for thus must Mass be heard.

The little chapel itself had its story. Croagh Patrick gives local habitation and name to the legend of the Saint's deed in banishing serpents and other evil beasts from Ireland; here the miracle is said to have been wrought. At all events, Dr. Joyce claims as historical the story of the Saint having once spent Lent on Croagh Patrick in fasting and prayer. It is certain that for centuries a pilgrimage was held here every year which fell into desuetude, and has only recently been revived. Some eight or ten years ago the little chapel which is now used was erected. It must, one supposes, have been an expensive business to build even that in a place so inaccessible. For not only is the distance up the mountain steep, but no attempt at a road had been made; perhaps it would not be considered fitting to make the way too easy for pilgrim feet.

All difficulties were set aside. Stones were plenty enough, one was assured with a laugh. The people themselves volunteered to carry all materials necessary on their backs, for even the donkeys that do most of the carrying for the peasants of the West can find no footing on Croagh Patrick.

Is all this superstition only blind ignorant belief in the efficacy of mere

forms, the saving grace of penance, voluntarily undergone of apparently needless hardships willingly borne? Perhaps so. This twentieth century of ours has no use for ideas that were all right some sixteen hundred odd years ago, for St. Patrick and his times. We live in more enlightened days. And yet—

A peculiarity of Ireland is that most of her mountains lie along her shores, a peculiarity very marked towards the West. There it is as if the Earth spirit had determined to defend the fair land from the unwearying Atlantic waves by throwing up some of the grandest sea cliffs in the world. The western extremity of Achill is as if broken off abruptly to form a precipice over two thousand feet high, springing direct out of seething waters inland, one may fancy that these hills serve another purpose, helping to preserve from the advancing tide of modernity and change some of the old-world spirit of national life and thought.

Yes, the Health-pilgrim was very conscious of life in more enlightened times. And yet, how beautiful, how fitting it seems here, this survival of primitive worship among the people of the most primitive part of Western Europe.

Such foolish things confound modern wisdom because they are hallowed by simple piety; as the stony steepes of Croagh Patrick are softened and glorified by the purple mists that float and part and meet again about the little chapel that is set like a crown upon its brow.

K. F. PURDON.

A SHEPHERD OF THE DOWNS.

It was not a very big ward, there were only eighteen beds in it, and it was very bright and cheery. The beds had red covers over them, there were big bunches of yellow and white chrysanthemums on the tables, and the blinds were drawn across some of the many windows to keep out the sun.

In a bed in a corner lay an old man; his face was like a rosy apple, his hair was very white and fine and silvery, and he had wonderful far-seeing grey eyes. Eyes that could see very far, that would see a sheep that had strayed from the flock far off on the hill side, when another would see nothing but the green of the grass and the cloud shadows. For the old man was a shepherd and the son of a shepherd, aye, and of shepherds back and back for long ages of the hills. And the hand of sickness had been laid upon him and he had come down into the town and the hospital for the doctors to cure him. Of course he would be cured, he knew that, and so did his sweetheart up in the cottage on the hill side, who was expecting him back in a week.

"'Twas lifting tha' old ewe what did it, sir," he said, in his fine English. "I felt as if I did break something. And the creature, she died," he added sadly.

"You had better have left the old sheep alone, my man," answered the doctor, stooping over the old shepherd to make his examination. A young nurse with full, dark, nervous eyes stood by the

side of the ward sister on the other side of the bed.

"Just take away his pillow, please, nurse." She stooped, and, raising the white head, moved the pillow gently away.

The shepherd smiled at her. She smiled back. The examination over, the doctor said good-bye and went away, without any conversation.

"What does that mean, my lassie?" queried the old man, "isn't he going to do anything? Why, I thought he would just put me right at once." The nurse tucked him up, but her eyes were swimming. She was only a fortnight probationer but she had heard a whispered word.

"He'll come back, Daddy, and tell you what he thinks. Don't you worry."

"Thank ye, my dear; you're so kind. Seems strange that a sweet young lassie like you should be waitin' on me, old Stephen tha' shepherd."

The doctor came back, and he brought a keen-faced young man with him. And they looked at him again, and the old man smiled rather piteously at the young nurse. Then the older doctor spoke:

"You have hurt yourself badly, my man, and there is a growth as a result. Where is your wife?"

"There ain't no need for her to come, sir, she be up to home."

"Where's that?"

"Swintonbury Down." The far-seeing eyes looked out of the window, saw beyond the trees that grew close to it, beyond the cathedral—out to the downs he loved, and where in the old cottage sat his sweetheart waiting.

"Well! I put this before you, and then you can write or not as you like. You ought to have an operation, otherwise I do not think, and my friend is of the same opinion, that you can live more than eight or nine months. If the operation is successful, you will live out your life."

The old man looked a little confused, his brown fingers pulling at the sheet. Some hidden sense of shame at being in bed with all these people in the room seemed to come over him.

"I don't quite understand you, sir," he said.

The doctor explained again.

"I should have the operation, if I were you," said the younger doctor; "it is certain to be a success."

"Would yer let me bide quiet a bit?" he asked. So they left him.

"My dear!"

It was the gloaming now, and the lamps would be lighted soon in the ward. The shepherd called the young nurse.

"My dear, tell me, what would you do? There's my old sweetheart. It would upset her fearful, this hoperation."

"Oh! Daddy, I know so little, I do not know what to say. Only I'm afraid of that young doctor. I oughtn't to say it!"

"My dear, I'm afraid of him, too, he's too wonderful keen-looking—I'm thinkin' that I'll get me home again—I'd risk dyin' in eight months or so, like he said, up on tha' downs. It's more to my mind than a-dying down here, and somehow I feels the Lord

won't let me die just yet, 'cos I helped the poor sheep!"

"I want you to go, Daddy, and I'm afraid to say it."

"God bless you, my dear. I'll be going in tha' morning."

So the old shepherd went off to the downs in the morning, and the young nurse heard the keen young doctor say as she passed along a corridor:

"The operation could scarcely have been successful on so old a man, but it would have been interesting."

And her thoughts speeded the old man on his way.

And up on the downs an old man kissed his old wife.

"I'm wonderful, my dear; the doctors, clever chaps, cure you as soon as look at you. You need never worry over your old man again."

So the shepherd went back to his flock and, for eight months, did his work, for his malady pained him not, only weakened him. And then he wrote a letter with infinite labour on a flat stone up on the downs to the young nurse.

"They doctors was wonderful true, my dear," he wrote. "I'm going, and I want you to come and tell my old sweetheart all about it when I'm gone."

And the girl went up to the downs and the sheep-fold very quickly, but she was too late; they had found the shepherd sitting with his crook beside him, but he had gone very far away, and his sheep would hear his call no more.

The old wife cried just a little.

"It isn't for long, my dear. And I knew it all. My old Stephen, he always talked to himself, he never knew it—not he! He had told all about this hoperation and his being frit of the doctor, and how he wouldn't have it done because it would upset me, afore he'd bin home two days. He tried to save me, but I saved him a lot, my Stephen, but he'd a worried fearful if he thought I knew. Don't cry, my dear, t'aint long, and I'll be away after him."

The bleating of the sheep drifted over the downs.

"My sheep shall know My Voice," she murmured. Then her voice dropped into silence, and her hands clasped themselves together in her lap.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE GOTHENBURG SYSTEM.

SIR,—Mr. H. G. Chancellor, M.P., describes my faith in the Gothenburg System as "sublime." Though I would not so describe it, yet I do not shrink from frankly confessing that my faith in this method of dealing with the grave and complicated liquor problem is both sincere and strong. My faith is based on a fairly long study of the drink problem, and the

attempts at solving it in this and other countries. It is fortified by a visit to Norway and Sweden, where I had excellent facilities of studying the system in actual operation. It is fortified also by the fact that so many who have studied the movement also approve of it. I will not quote every authority one might do, but will cite a few. Mr. A. F. Whyte, M.P., speaking at Whitefield's Tabernacle last year, is reported to have said, "In Norway the system of disinterested management had proved an unqualified success." Lord Grey was reported in a recent number of the *Times* as saying that "he had just returned from a visit to Stockholm, and his impression was that not one temperance reformer could be found in the whole of Scandinavia who was in favour of abandoning or curtailing their present system of disinterested management." Mr. Alexis Bjorkman, editor of the Swedish *Good Templar*, who is an uncompromising advocate of Prohibition, in a letter last year stated "that the system was in 1865 a decided advance in comparison to the earlier method of the sale of drink by private individuals we have never denied." Mr. Lars O. Jarsen has stated it "has been the acknowledged policy of the temperance party that wherever spirituous liquor is permitted to be sold it should be sold under the Samlag System."

Mr. Philip Snowden, M.P., in his little book entitled "Socialism and the Drink Problem," in dealing with the growth of sobriety in Norway and its cause, writes as follows:—

"The year 1875 marks the real beginning of the work of the Samlags in Norway. The striking decline in the consumption of spirits in Norway and Sweden, when compared with the corresponding figures of other countries, points to the operation of some influence operating in the former countries which has not been operating in the latter. The only reasonable suggestion that can be offered is that the system must be mainly responsible. It might be added further that this reduction in the consumption of spirits in Scandinavia has been concurrent with considerable commercial prosperity."

Sir Charles Hunter, M.P., speaking on the Scotch Temperance Bill in the House of Commons on October 8, 1912, said:—

"Probably I am the only member in the House who happens to own property in Sweden, and I have watched the operations of disinterested management in that country on and off for the best part of twenty years. . . . I can only say from experience I have had in Sweden in watching very carefully how the thing works in that country, that there is nobody in that country in favour of temperance who does not believe that disinterested management has been a long step forward."

Sir T. P. Whittaker, speaking in the House of Commons' debate on the subject of disinterested management on February 6, 1913, gave utterance during his speech to these weighty opinions: "Disinterested management largely gets rid of the trade interest. . . . I feel very strongly that it would do much to render the carrying out and putting into effect of reforms much

more easy. . . . I also am convinced that the system of disinterested management would enormously hasten and facilitate the adoption of prohibition, which I ultimately look for. . . . I also, after having studied this question for some years, and given such attention to it as I could, am satisfied that the result of the experience in Norway and Sweden, limited, as it is there, to the sale of spirits, is not so perfect as it could be made, but such as it is it has demonstrated the enormous advantage of that method of dealing with the liquor traffic over the ordinary system of licensing."

The following resolution was passed at a conference of representatives of the World's Order of Good Templars, the National Order of Good Templars, the Order of Templars, and the Blue Ribbon Society of Sweden held on January 24, 1901, and shows what is the real attitude of the Scandinavian Templars towards the movement:—

"The Conference is agreed as to the imperative necessity of regulating the sale of the stronger malt beverages in accordance with the so-called Gothenburg System, and that it should be enacted by law that the profits which arise therefrom are to be used as whole for the suppression of drunkenness, amongst other means, *e.g.*, by providing our workmen with houses of their own."

One might refer to many others, but I will refrain from doing so. Those I have quoted, however, will show that the system is approved more widely than is generally supposed.

Regarding Prohibition, I will only say that I should be heartily glad to see it carried in this country. But are the prospects such that one reasonably expects to see it carried in the immediate future? Has it any support among front-rank politicians of any party? Are the rank and file of any party in favour of it? Are there a dozen members of the House of Commons returned to vote for it? Is Mr. Chancellor himself prepared to risk a seat in favour of Prohibition? Is there a single daily paper in favour of it? What volume of public opinion is behind it? When I remember how difficult it is to carry so moderate a measure as the Extension of the Sunday Closing Act to Monmouthshire, how almost impossible to carry any first-class measure of reform, I confess I am not elated with the prospect of carrying so revolutionary a measure as the entire prohibition of the drink traffic from the United Kingdom.

And it has to be remembered that to carry Prohibition would be worse than useless unless the law could be carried out.

Interest, custom, habits—three giant forces—would combine to defeat the carrying out of that law, and the forces of temperance would need other spirit and other power to those they now possess to make that fresh law operative.

I believe that disinterested management would immediately mitigate the horrors of the drink traffic and greatly facilitate the passing of a Prohibition Bill, and make effective a Prohibition law.—Yours, &c.,

J. T. RHYS.

Swansea, September 24, 1913.

GRADED LESSONS IN SUNDAY SCHOOLS.

SIR,—I have seen the letter on this subject and entirely agree as to the great value of a definite scheme of teaching in the Sunday school. As a matter of fact, when the letter was written, the desired graded lessons were already on their way to your correspondent's school. The *Sunday School Monthly*, the first number of which appears this month, published by the Sunday School Association, is devoted almost exclusively to lesson-notes in three grades. It was felt that there was a growing demand for teaching of this kind and that it ought to be provided.

The adoption of the graded lesson is a very important step in Sunday school organisation because it recognises the fundamental principle of all education, namely systematic training. I hope that the *Monthly* will be found to fulfil the needs of the teachers who prefer to work in this way on a central idea adapted by a variety of methods and illustrations to the standard of the particular class.

T. M. CHALMERS,

Hon. Sec., Sunday School Association.
Essex Hall, Essex-street, Strand,
September 30, 1913.

SIR,—I was much interested in the letter in your last issue referring to Unitarian Sunday Schools, and I think that there are many workers in our schools who are at one with your correspondent. May I as a worker in both "orthodox" and "Unitarian" Sunday Schools briefly recapitulate my own practice which I commend from my own experience as yielding the best results of any scheme with which I am acquainted.

In my school we use the "International Lessons" issued by the Sunday School Union, for which a capital range of volumes of "Teachers' Helps" are published, ranging from 9d. to 4s. 6d., so that all pockets are considered. The "Notes on the Scripture Lessons," published at 2s. 6d., is a splendid volume, containing a year's lessons, five lessons each Sunday, viz.:—Morning, afternoon, two graded lessons, and primary, with a Nature Talk. Numerous illustrations, maps and a black-board design for each afternoon lesson, and a very informing series of introductions dealing with the persons, places and books of the Bible add to the value of the book. The afternoon lessons are those known as the "International," and are the series issued by the American and English Sunday School Unions. They are taken in alternate years from the Old and New Testaments, and cover definite periods of Scripture history—this year, 1913, from the Creation to the entering of Canaan, Genesis to Joshua.

My reasons for using these Lessons are as follows:—(1) Their "international" character. I find my teachers and scholars are greatly pleased by the fact that the same lesson is being taken in thousands of schools, by teachers and children of every race and colour. The ties of human kinship are felt to be real. For a few minutes we are feeling our oneness in our common Christian faith and worship, and this must affect the children in after

years in the interests of international peace and co-operation. As Unitarians we also feel that we do possess a place in the catholic Christian church, that we use one Bible, hold in essentials, one Faith, and follow one Lord. And this has a very important place. Our children in the week mix with the children attending "orthodox" Sunday schools. In these schools, i.e., the Nonconformist almost without exception, and not a few Anglican, the International Lessons are used. Our children and their little friends talk and compare notes. It is often said, and with too much truth, that we do not teach the Bible. My children can disprove this charge regarding their school, and more, they can point out that they have the same lesson as their orthodox friends. Naturally, the Lessons as outlined in the "Helps" are orthodox in some measure. To me this is a great opportunity. In my introductory remarks as superintendent, and afterward in the classes, our own liberal interpretation of the reading and lesson is given. When the children of the two schools compare notes as to what "Teacher" said, our children can pass on our views, and that the children do discuss the Sunday teaching I know as a fact.

(2) My second reason is that the Lessons are *Biblical*. In the schools of our denomination I know that a great deal is thought of "moral education," but why in order to inculcate "morals" the Bible should be discarded, as is so generally the case, I never have been able to understand. There is no text book on moral education that can be placed anywhere near the Book of Books. The stories are familiar and are almost the birthright of the child, so thoroughly has the Bible been incorporated in our national life. Every lesson is a lesson in morality, and an anecdote or story as an illustration is always a help, but the foundation being from the Bible, the child can read it for itself whenever it pleases and is certain to hear it again and again, and never without some memories of the lesson the teacher gave.

(3) I am convinced of the necessity and value of a uniform lesson in the school. It unifies the teaching, permits of a teachers' class—either a tuition class conducted by the minister, or a mutual Bible class. However, I do not see why the lesson scheme should be confined to an individual school, which entails enormous work on the superintendent and lacks the inspiration of a wider sense of fellowship, and, in my own experience, always ends in failure. I do not see the necessity, either, for *denominational* schemes. The work entailed is not of sufficient value to justify the effort. In the International Lesson scheme we have an unsurpassed series placed at our disposal. It is inter-denominational, and special volumes of helps are issued by many of our orthodox friends, e.g., Wesleyans, Baptists, Friends. Why, instead of framing at the cost of much precious time and effort, little schemes of our own, can we not adopt each year the International scheme, and issue volumes handy for the teachers' pockets both in size and cost, of helps? All that can possibly be needed of opportunities to teach our own doctrines and of

building up moral character will be found amply supplied, and we shall be training our children to hold their own in their mature years in general criticism of the Scripture, in reasonable faith, and at the same time not laying them open, as in many cases is now being done, to the charge that they do not know their Bibles and are not legitimate members of the Christian Church.

I could deal with the subject of methods of teaching which I have tried and proved, and with schemes of examinations which test the scholars' grasp of the Lessons and the teacher's capability of imparting the same, but my letter is long, although I have made it as brief as a clear statement would allow. If it will help my fellow-worker at Brixton and others I shall be glad. Perhaps they have some helpful suggestions they can pass on to me. Our hope is in the child. There we have the clay to be moulded while plastic, and, with a late English cardinal, I believe that our best work, work that will produce the surest fruit, is the work of training the child.—Yours, &c.,

HERBERT C. HAWKINS,
Hon. Sec. Eastern S.S. Union.
The Manse, Framlingham, Sept. 29, 1913.

IRELAND'S "DOUBLE DOSE OF ORIGINAL SIN."

SIR,—The writer of "The Lightning Genius of the Gael" speaks of "the days when even a friend of Ireland could say that her people 'had a double dose of original sin.'" Can he substantiate his statement? I remember when Mr. Gladstone made use of the phrase, but it was in scornful repudiation of a theory which he branded as absurd. Is this a case where the phrase has stuck and the use originally made of it has been forgotten?—Yours, &c.,

H. SHAEN SOLLY.
Parkstone, September 30, 1913.

[The writer of the article replies as follows:—"Many years ago I heard Gladstone's phrase quoted, but without explanation, as if it expressed his own opinion. As I do not remember to have seen or heard the phrase since, it had stuck in my consciousness like other lessons of childhood. I am grateful to Mr. Solly for setting me right, and I promise never again to repeat this slander on Gladstone and the Irish race."]

UNIVERSITY DEGREES.

SIR,—If it is Miss Tarrant's wish to be enlightened (?), she will find by looking up Vol. I. of "Every Man's Encyclopædia" that "Ph.B." stands for *Philosophiæ Baccalaureus*.—I am, &c.,

R. J. JONES.
Broniestin, Aberdare,
September 29, 1913.

SIR,—I was astonished to find myself the topic of a letter from Miss Tarrant in last week's INQUIRER. Seeing that we are scarcely known to each other, her interest

in me, while flattering, is quite unexpected. In reply to her letter I simply wish to state that her method of seeking personal, and partly private information, does not commend itself to me. I trust that the riddle which so "puzzled" her has now been successfully solved with the help of friends or an English Dictionary.

J. HIPPERSON.

Langley Green, Birmingham,
September 30, 1913.

LITERARY NOTES.

MR. THOMAS HARDY's new volume of prose fiction will be published by Messrs. Macmillan on October 24. It consists of eleven short stories which have hitherto appeared only in periodicals, under the title "A Changed Man, The Waiting Supper, and other Tales." Messrs. Macmillan also promise on October 14 a new one-volume edition of the Works of Tennyson. It will contain not only a specially prepared memoir of the poet by his son, but also the valuable author's notes, which have hitherto only appeared in the several volumes of the Eversley issue, and a photogravure portrait from the painting by Watts. In addition it will have the great advantage, which attaches only to those editions with the Macmillan imprint, of containing all the poems still in copyright, and the latest texts of those which are now out of copyright.

* * *

MR. JAMES STEPHENS, author of "The Crock of Gold," has collected a series of short character sketches under the title "Here are Ladies," to be published by Messrs. Macmillan. Some of these sketches consist of no more than a single conversation or single incident; others may be called stories and record the events of months or years. They are followed by "There is a Tavern in the Town," in which the reader is given the opinions and reflections of a certain old gentleman on subjects which lend themselves to discussion in Mr. Stephens' original vein.

* * *

MESSRS. BLACK are shortly adding to their "Beautiful Britain" series a little volume on Girton College, by the Mistress of Girton, Miss E. E. Constance Jones. The book contains an account of the origin, growth and present working and condition of the first University College for Women which aimed definitely, from the beginning, at University rank. The illustrations in colour are a feature of the book. "Wild Life on the Wing" is the title of a book by Mr. M. D. Haviland, with illustrations by Patten Wilson, also announced for early publication by Messrs. Black. The same firm is preparing under the title, "Life and Legends of Other Lands," a new illustrated series of books on the lines of their well-known "Peeps" series, but intended for somewhat younger people. The volumes will devote more space to

what the young people of other lands do, and especially to the stories they listen to and the songs they sing while at play. "Norse and Lapp" has been selected as the subject of the first volume.

* * *

In his essay on "A Quakers' Meeting" Charles Lamb said, "Get the writings of John Woolman by heart, and love the early Quakers." In a new work on "John Woolman: His Life and our Times" (Macmillan), Mr. Teignmouth Shore has, by a skilful selection from Woolman's letters and diaries, told the story of his life, which should appeal to all who are attracted by the development of a noble character. As, moreover, Woolman spent many years in and about Philadelphia the book gives an interesting picture of colonial life and character in the seventeenth century.

WE cordially welcome the *Sunday School Monthly*, a new publication of the Sunday School Association, which has been issued in response to many requests for graded lessons on a definite scheme. The subject is at present receiving some attention in our Correspondence Column, and it is one of far-reaching importance. A school which adopts such a method gains the advantage that every scholar up to 16 is receiving the same lesson on the same day, so that the teaching can be "focussed" by a few words from the superintendent. Also, the hymns and Bible-readings and the rest of the opening and closing services may be brought into harmony with the central idea. The lessons in the *Monthly* are given in three grades, Primary, Junior and Senior, but every teacher ought to read the Junior, which is the basis, and a wise teacher will read them all. For this reason, the Junior grade is placed first. Hymns and Bible-readings are added, together with a memory text, and the *Monthly* contains therefore everything which a teacher needs for the afternoon. It is important to remember that the lessons are properly "lesson-notes," and, while illustrations are given, a very wide scope is left to the teacher's individuality in working out the details. Thanks to the co-operation of the District Unions, a copy of the *Monthly* will be in the hands of a very large number of our teachers this Sunday, and it is hoped that it will be generally adopted before very long. It marks a distinct advance on the now obsolete system of leaving the choice of lesson entirely to the individual teacher, without any attempt at co-ordination, which inevitably caused gaps and overlapping. We realise now that the children's religious development must be progressive and uniform just as much as their secular education, and that this can only be attained by working on a definite line from the infant department upwards. The "Graded" system is a step towards attaining this object. Wisely used, it will enable the teacher to approach the particular class in a way suited to the age of the scholars, for while the central thought may be understood by all, the means of teaching it admit of infinite

variation. Lately a good deal has been said about more efficiency in the Sunday school. That this does not mean more officialism is obvious. But it does mean abolishing waste of effort. It means saving time and gaining co-operation by concentrating on a certain definite thing to teach—and how it is taught—that is the teacher's opportunity.

PUBLICATIONS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION:—Bergson and the Modern Spirit: G. R. Dodson, Ph.D. \$1.35. The Romance of Evolution: J. C. Kemball. \$1.25.

THE CAMBRIDGE UNIVERSITY PRESS:—Cambridge History of English Literature: Vol. 10. 9s. net.

MESSRS. CASSELL & Co.:—The Revolt of Democracy: Alfred Russel Wallace. 2s. 6d. net.

MESSRS. CHATTO & WINDUS:—Songs of Changing Skies: John Presland. 3s. 6d. net.

MESSRS. T. & T. CLARK:—The Bible in the Light of Antiquity: The Rev. W. Cruickshank, B.D. 6d. net. Studies in the Apocalypse: R. H. Charles, D.Litt., D.D. 4s. 6d. net. Christ the Creative Ideal: The Rev. W. L. Walker. 4s. 6d. net.

MESSRS. J. M. DENT & SONS:—The Everyman Library, 1s. net per vol.: The Social Contract, Jean Jacques Rousseau; The Divine Providence, Emanuel Swedenborg.

MESSRS. HODDER & STOUGHTON:—The Afflictions of the Righteous: W. B. Macleod. 6s. The Secret of the Sea: Ethel Turner. 3s. 6d.

MESSRS. MACMILLAN & Co.:—Collected Poems by A. E. 6s. net.

MISCELLANEOUS.

The Cornhill Magazine, Nineteenth Century, Contemporary Review, The Hibbert Journal, The British Review, Expository Times.

FOR THE CHILDREN.

ABOUT WRITING.

LAST week we were talking about words, and the wonderful interesting things that they really are when one considers them. But what did I say?—"talking," when you and I may be at different ends of the earth? Oh, we think it very simple and ordinary, of course—I sat at my desk, took my pen and wrote; you got the paper, opened it at the page, and read. And so we talked together, or, at least, I talked to you! Here is another of those marvellous things we do every day without stopping to think; in fact, there are two marvels here—writing and printing. But writing is by far the greater, and comes first. So let us just consider, for a little while, what this writing really is.

Reading is the other side, as it were,

of writing. Little children generally learn to read rather earlier than to write; but, of course, there must always be something written first, or there would be nothing to read. To read is simply to understand what writing means. Ah, there are two words we met when we were talking about speech—"understand," "mean!" Writing is the second great way in which human beings show their thoughts to each other. Speaking is the first and the simplest, and we use that whenever it is possible; and in these days the wonderful electric telephone (or "distant-speaker") makes it possible for people actually to talk with each other though they are far out of ordinary earshot. But when speaking is not in our power, we write our thoughts instead, and others can read them.

How did it all begin? That question takes us a long way back, though not so far as the beginning of words themselves. People knew how to speak with each other long before they thought of writing. I suppose in those ancient days they were content to exchange their thoughts with those who were close to them, or else to pass on their messages by "word of mouth," from one speaker to another. We know what a great deal of news (some of it true, and some not) does still travel about the world in this way, and we know how hard it is to be sure that each teller has got the tale quite right and will pass it on just as he received it. And, of course, it is no use trying to send anybody a secret message in this way! But let us just remember that the old word-of-mouth days were very important too. There is one interesting thing about them: the very oldest tales, or bits of history, or recipes or rules, that people passed about in this way from one to the other, were almost always in some sort of rhyme or rhythm. Of course, you will see why—it is so much easier to remember anything that makes a kind of jingle to one's ear. We even make up little rhymes ourselves, to remember this or that. So all over the world "poetry" came before "prose" for it came even before writing.

But let us go back again to the old-world people, and think of them gradually finding out that talking and sending messages by word of mouth were not enough—that they must have some new way of giving their thoughts to each other. Think of some king or chief who had secret tidings to give to another far away, and perhaps devised a certain "token" to send to him, which no messenger or other chance person could understand. Then, if this token could not be actually sent, he might draw or cut a picture of it on a stone or a piece of wood and send that. We can still see the "coat of arms" which is the sign of this or that great family or person—the token that a building or gate or tomb belongs to them, or is their work. Then, in some places there grew up a regular custom of "picture-writing"—drawing a set of tiny pictures of things, which those who understood could read in sentences. You can see examples of this on the great stones which have been brought from Egypt, covered with these "hieroglyphics" or "sacred carvings"

—so called because it was the priests who used this kind of writing.

But it would not take long to find out that there are many things which cannot be shown by pictures. The old Egyptian might draw a little sun for "sun," and then use it also for "day," and draw two of them for "two days"; but suppose he wanted to say to his friend, "I wish you had been here two days ago." He could draw (perhaps) his friend's portrait and he could show "two days"—but what about a picture of "wish" or of "ago"? No, pictures would not go very far! So we find that fresh signs were devised and agreed upon between people of the same nation—marks of various shapes, which would stand for "pictures" of *thoughts* of all kinds—not only of actual things that we see. In this way there would be, I suppose, a differently-shaped mark for every different word. What a long alphabet that would be to learn! By and by a better way still was thought of, and people began to use marks which meant certain *sounds*, and group these together, in writing, just as the sounds are grouped in speaking. So later on (remember this all took many, many years), we find different countries with each its own set of "*letters*," or sound-marks, which can be arranged into any kind of "*words*" that may be invented. And, at last, we come to the days of our own A, B, C, which has quite a long history of its own. For the Phœnicians of old used a certain set of letters, and the Greeks borrowed these and altered them somewhat, and the Romans did the same with the Greek set, and our forefathers, and most of the other peoples of Europe, borrowed the Roman letters, in the days when Roman armies and traders were to be found everywhere.

The next time, then, that you take your pen and paper to write a note to your friend, or to jot down something you want to remember, just try to think a little of what lies behind those letters you make so easily and so quickly! Think, first, of the far-away people in the past who knew nothing of writing at all—and of what they must have missed in their lives. Then think of those who first tried to set down their thoughts to be *seen*, instead of heard; and of all the thousands upon thousands of people who helped to think out, and alter, and make easier, and practise shaping the marks and letters—and all so that *you* could have a simple, useful alphabet to-day! They tried their best, for themselves and for each other, but, of course, they did not dream of you or of your part in their work. And I sometimes think that you and I, too, may be even now making a difference to people who shall come years and years after us. For, not only every wise and helpful discovery, but every piece of faithful work, too, and every thought of love that is born in the world to-day, is making it a better place for the time to come. So is it not worth while to do our best?

That is a very good thought to leave off with, to-day; and next week we will talk about books, the greatest treasure of all that writing has given to the world.

D. T.

MEETINGS AND GENERAL NEWS.

THE GOVERNMENT PLUMAGE BILL.

MISS L. GARDINER, hon. secretary of the Royal Society for the Protection of Birds, writes to call our attention to the present position of the plumage question, which appears to be very little understood on account of the late period of the session at which the Government Bill was introduced. Reference is also made to the fact that a new body has been formed called "The Committee for the Economic Preservation of Birds," which has the three chief spokesmen of the plume trade on the executive, and urgently pleads for compromise. Miss Gardiner writes:—

A Bill is now before the country for dealing with the traffic in skins and feathers of wild birds, of which London is the centre. It was introduced by Mr. Hobhouse, on behalf of the Government, in one of the last weeks of the session, and will no doubt be re-introduced early in the session of 1914. This Bill is on the lines settled by the House of Lords Select Committee, which sat in 1908 and heard numerous witnesses for and against the trade. The Colonial Office Committee, formed in 1911 to hear evidence and make inquiries as to the slaughter of birds in British Colonies, and the Cabinet Committee, which has sat this year for the purpose of procuring and examining evidence from all sides, appear therefore to endorse the conclusions arrived at by the House of Lords. The Bill proposes to prohibit (with certain exceptions) importation of the plumage of all wild birds except ostriches and eider-ducks.

The Bill of 1908 was passed without division by the Upper House. No fewer than eight private Bills have been introduced into the House of Commons, but have been unable to make progress owing to the blocking system. The only division taken on any Bill in the Lower House gave 326 votes in its favour on a total vote of 374.

The feather traders reply to the present Bill by a cry for "compromise," brought forward by a new body styled "The Committee for the Economic Preservation of Birds." This is not a new cry. It was uttered by the trade's chief spokesman, Mr. Downham (who is also a member of the Committee) in his defence of the trade when, in 1911, the trade at last realised that the question was not merely a "sentimental" one, and that the myths of "artificial ospreys" and "moulted plumes" would no longer suffice to stave off legislation. The trade, Mr. Downham then said, was quite willing to join hands with the bird protectors if only they would cease from their labours and promise no longer to "harass" the trade. As bird protectors evinced no desire to accept the invitations, but, on the contrary, their labours grew more persistent, the offer is being repeated. It is now disguised and confounded with vague talk about inquiries and investigations and the possible breeding of birds to supply the plume market; but it

amounts, in spite of this disguise, to precisely the same thing—the gagging of one party to the "compromise," and liberty to the other party to pursue its course so long as birds of fine plumage remain in sufficient numbers to make the killing of them a lucrative business.

The fight has just been fought out in the United States. The answer of the Senate to the numerous defences and excuses and expostulations of the feather trade is a clause in the Tariff Bill prohibiting absolutely and entirely the importation of birdskins and plumage into the States; and there is a passage in Senator McLean's speech in the Senate (August 16) so opposite to present conditions in Great Britain that I will ask you to allow me to quote it for the special benefit of any of your readers who may meet with the "compromise" offered by Mr. Downham and his friends of the "Economic Committee":—

"The trade now suggests that a commission be appointed to take this whole matter into consideration in order that some wise compromise and concert of action may be reached. For 30 years this shameful and cruel traffic has perpetuated itself by fraud and subterfuge and crime in the guise of compromise, always asking for more time, always keeping its neck out of the halter by playing the caprice and greed of one nation against the caprice and greed of other nations, always protesting its innocence and always found guilty when tried. It always asks for more time—it has already had too much time."

NATIONAL CONFERENCE GUILDS' UNION.

THE following letter has been sent by the Rev. H. Fisher Short, Hon. Secretary of the National Conference Guilds' Union, to the ministers of the Liberal churches throughout the British Isles. It calls attention to a pressing need, and urges the advisability of inaugurating guilds in connection with churches and schools. Where a young people's society exists already it would be mutually beneficial if it were affiliated with the Union.

"With the sanction of the Council I beg to ask your co-operation in the solution of a problem that presses upon the ministry of our Liberal churches. For many years our Sunday school workers have ungrudgingly devoted substance, time and service to the religious training of the young; but in view of the great sacrifices made the results are meagre in the extreme. It is probably true that the thousands of scholars who pass into the ranks of non-church-goers derive some lasting benefit from their early training, but that questionable issue is surely not enough. As ministers of religion we cannot be content with the hope that we may have sent forth numbers of good secularists. Believing in the power of the Church for the enrichment and elevation of life, we cannot but deeply deplore that so few of our scholars find their way into that helpful fellowship. Can anything be done to reduce the appalling leakage? 'Improve the quality of Sunday school teaching,' some may say.

Excellent counsel, truly, and we heartily welcome signs of movement in this direction; but what is needed is a society which will take hold of the elder scholar at the critical period of adolescence, and direct his new thoughts and emotions towards a sane and wholesome religious development. This is the aim of the movement in whose behalf I write. Out of nearly twenty years' continuous experience, I can recommend the 'Guild Idea' with confidence. For several years it has been my privilege to welcome, at an annual Service of Consecration, numbers of Guild members into church membership. I therefore commend to your earnest consideration the advisability of inaugurating a Guild in connection with your church and school. Any help in the way of further information or visitation will gladly be given by the Council."

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the Northumberland and Durham Unitarian Christian Association was held in the Church of the Divine Unity, New Bridge-street, Newcastle, on Monday, September 29, Sir Joseph Ellis, president, occupying the chair.

The annual report, presented by the Rev. Alfred Hall, stated that the committee was glad to be able to present a report of a far more cheerful nature than it had presented for some years past. Progress had been made in many of the churches of a very encouraging character; problems which had perplexed the committee and hindered the work of the Association had been solved; and the outlook was altogether brighter than it was twelve months ago.

The committee congratulated the church at Carlisle upon the removal of the difficulties with which they had long been faced, and upon the renewal of life which they had experienced. During the year the Rev. A. Scruton had settled at Stockton, Mr. Mercer at Carlisle, and Mr. Salmon at Sunderland. The Newcastle Church had had a most successful year, the Barnard Castle Church presented an encouraging report, and the Middlesbrough Church sent word of the earnest work of the Rev. W. H. Lambelle. The Darlington Church was still without a minister, but the services had been regularly continued, and the Sunday school efficiently maintained. The church at South Shields had been admirably supplied by the lay preachers. At Choppington the services were carried on throughout the winter, but discontinued during the summer. There was every prospect that they would be recommenced in the autumn.

The committee was glad to report a great revival of interest in the church at Gateshead. They were greatly indebted to the lay preachers, among whom should be especially mentioned the lady members and the plan secretary, Mr. Alfred Rowe. During the year they had conducted 240 services, and on the last quarterly plan appear the names of 22 lay preachers. The

committee again acknowledged with gratitude the sympathy and financial support extended to the churches of the district by the British and Foreign Unitarian Association. Although there has been a decline in the number of subscribers during recent years, the financial statement showed a balance in hand of £30 17s. 9d. Mr. Hall announced that they expected to receive £200 from the will of the late Captain Lowry, and a £50 legacy from the same will for the purpose of distributing the "Memoirs" of Channing.

The President moved the adoption of the reports, which he characterised as the most satisfactory for many years past, and said they could congratulate themselves upon the work of the past year, and the splendid services rendered by the secretary, the Rev. Alfred Hall. The reports were adopted. Mr. George H. Leigh, J.P., President of the British and Foreign Unitarian Association, also spoke. Sir Joseph Ellis was re-elected president for the ensuing year, and the other officers were appointed. Resolutions strongly protesting against the practice of vivisection, and urging the Government to further amend the Criminal Law Amendment Act of 1912 by raising the age of consent to 18 years, were carried on the motion of Miss A. Lucas. A public meeting was held in the church in the evening, the attendance being the best for many years. Alderman Sir J. Baxter Ellis took the chair, and pleaded for the support of the Association. The speakers were the Rev. Charles Hargrove, Mr. George H. Leigh, Miss Lucas, the Revs. A. Scruton, W. H. Lambelle, and Alfred Hall. As a result of the special appeal on behalf of the Association several of those present handed in their names as new subscribers.

On Sunday large congregations attended the Church of the Divine Unity, New Bridge-street, when the Rev. Charles Hargrove preached morning and evening. In the course of his sermon in the evening Mr. Hargrove said, there must be in each one of them the conviction that he was not saved—or, as he (Mr. Hargrove) would put it, sound—that we were not the self we could be or ought to be. What were our lives for? We were conscious on examination that we needed salvation, for we realised that knowledge and comfort, to take only two examples, did not satisfy us or make us happy in life. That salvation must be through some belief in a higher order—through some faith in the law of our being which transcended all individual life and imposed itself upon all. If what we needed to save us was faith in something beyond ourselves which gave hope in the hour of despair, what was that faith? Of all the churches, was there one which could claim for itself that the faith it taught was the truly Catholic or universal faith, the faith of mankind? To the question, "What shall I do to be saved?" Jesus answered, "Love thy neighbour as thyself. This do and thou shalt live"—an utterance which the churches had heeded but little. Sin was selfishness. Not by any conceivable doctrine or practice, not by the sacrament of any church, but by passing out of self and rising to the higher, larger, enduring love of humanity—therein was their salvation. The catholic faith was this: that man

should live for others, not for himself, and that he should know that service was the highest dignity attainable. The true Catholic Church consisted not of all members of one communion, not even of all the communions put together, but of all who loved and served their fellowmen. There was no excommunication there. A man could only put himself out by his own deeds.

A UNITED SERVICE AT THE HAMPSTEAD GARDEN SUBURB.

UNITY in Christian fellowship was never better shown than on the occasion of the Service of Praise at the Free Church on the Hampstead Garden Suburb on Wednesday last. Under the direction of Mr. Watson E. Shields and Mr. Joseph Reed selections from the oratorios were given by leading artistes, and the combined choirs of the Established Church and of the Nonconformist Church of the Suburb also took part in the service. Mr. J. H. Greenhalgh presided, and referred to the spirit of comradeship and harmony which prevailed throughout the Suburb, both in its religious and social life. The Rev. J. H. Rushbrooke, M.A., the pastor of the Free Church, expressed his delight at the presence of the Vicar, the Rev. B. G. Bouchier, and also thanks to Mr. F. Litchfield for the help he had rendered the church from the beginning. The effort was intended to raise funds for casing the organ of the Free Church of the Suburb, and towards the £100 required no less than £90 was raised, £45 being the offertory at the evening's service. During the evening a letter was read from Mr. George Cadbury, in which he expressed his interest in the movement, as he believed "religion will make but little progress while Christian people are discussing non-essentials, forgetting our Lord's teaching that love is the fulfilling of the law. How different the world would be if Christians did but grasp this simple teaching, so that love would reign in the homes, and time and energy would be devoted in endeavouring to make the lives of others happier. After 52 years of work as an adult school teacher in Birmingham, I became convinced that we could not change the character of the people to any very large extent unless the character of their homes was changed."

ANNOUNCEMENTS.

THE London District Unitarian Society announces that a United Service, in which it is hoped that all the London Unitarian churches will join, will be held at the Dutch Church, Austin Friars, Old Broad-street, on Sunday evening, October 19, at 7. The preacher will be the Rev. J. Estlin Carpenter, M.A., D.D., Principal of Manchester College, Oxford.

THE twenty-fifth annual meeting of the Provincial Assembly of London and the South-Eastern Counties will be held on Friday, October 10, at Rosslyn Hill Chapel, Hampstead. There will be a religious

service in the morning and the business meeting in the afternoon. At 6 o'clock an organ recital will be given in the chapel, and at 7 p.m. a public meeting will be held. Dr. Drummond, of Oxford, will deliver an address, and the Rev. Joseph Wood and the Rev. Basil Martin will speak on "The Outlook for Liberal Religion."

THE first of a series of special articles on the prevalent unrest among modern women appeared in the *Christian Commonwealth* on October 1. An endeavour is being made to set forth the causes and consequences of what is known as the Women's Movement, and in the course of the inquiry many important questions bearing upon industrial life, home life, religion, education, the professions, &c., will be discussed. Particulars are given in our advertisement columns.

THE SOCIAL MOVEMENT.

THE CRISIS IN TRADE UNIONISM.

The news that the Master Cotton Spinners' Federation have decided to close their mills in a couple of weeks' time unless a certain dispute is settled, must, if we reflect upon it, bring to view a larger if less obvious difficulty. The industrial unrest of recent years has brought in its train many thorny problems, to none more disagreeable than to labour leaders. Even a superficial or prejudiced student of industrial history must admit the great services which trade unionism has rendered, not merely by raising the standard of life and wages, but by smoothing the progress of industry. Employers have testified again and again, as a result of long experience, that it has been a great simplification and convenience to have the views of the employees presented through a duly accredited agent, empowered to make an agreement which would afterwards be duly carried out. But recently we have had the remarkable experience of finding that in the trade unions, and most of all by those who blow the loudest trumpet in favour of democracy, the agreements made by democratically appointed leaders are repudiated. Nobody supposes that a trade union leader is infallible, or should never be replaced by someone who in the view of those who appoint him will be less fallible, but the fundamental assumption underlying the whole system of collective bargaining is that the leader has, until he is replaced, the confidence and support of those who invested him with office. If he cannot count upon this, and his agreements are promptly torn up, his occupation is gone, and his time would be better spent endeavouring to teach some members of trade unions the elementary principles of democracy. The trouble within the unions probably springs from the fact that during strike periods there has recently been a large accession to the ranks of trade unions, and that the new recruits appear to think that the chief end of man is to strike and

keep on striking for ever. The leader of the older trade unionism, however, did his best work in preventing strikes, which at best were only a ghastly *pis aller*, involving cruel suffering to the children and women of the strikers as well as to the men themselves.

THE WAY OUT.

Many of the more prominent trade union leaders, whose task during the last half-dozen years has been anything but easy, see plainly the danger which threatens the slowly and painfully erected edifice of trade unionism, unless the disaffected element within the unions either learns wisdom or is expelled. Given a strong organisation of both masters and men, each of which can be relied upon to carry out the agreed settlements of disputes, and there is no limit to the progress that can be made by conference between the two sides, however much on a superficial view their interests or opinions may appear to be opposed. But if there is any breach of agreement on either side, we shall only plunge deeper into the mire of anarchy. In this connection it is not irrelevant to point out that Carsonism, Larkinism, Pankhurstism and other disorderly elements are all part of a dangerous tendency of recent times to assume that any section of the community which cannot have its own way, and have it immediately, is justified in the use of violence. But the age of violence ought to be past.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Brisbane.—A correspondent, writing from Brisbane, tells us that the Unitarian Progressive Christian Church is flourishing. The services are still held in the Theatre Royal, and in the large auditorium, or stalls, the congregation looks smaller than it really is. The latest number of the *Modernist* announces the Thursday evening lectures and debates at the Brisbane School of Arts Hall. The Modernist Discussion Guild meets on alternate Saturdays at the same place, with an average attendance of 50. This guild incidentally collects magazines, &c., for the leper station. The Social Committee organises picnics and other gatherings. The Ladies' Modernist Club meets for readings, social intercourse, and for needlework. The clothing which is made generally goes to the crèche, established (not by the Unitarian Church) about a year ago.

Burnley: Resignation.—At a special meeting, held on Sept. 20, the resignation of the Rev. William J. Piggott, minister of Trafalgar-street Unitarian Church, was considered and accepted with much regret. Mr. Piggott has received and accepted a unanimous appeal to become the chaplain and warden of the Blackfriars Domestic Mission at Stamford-street, London. Many sincere tributes were paid to him, attesting the high value of his work in the church, Sunday school, Band of Hope, and various other institutions connected with the local Unitarian movement.

Since his advent in Burnley Mr. Piggott has, with the aid of a band of loyal and devoted workers, linked up his revived Band of Hope with the District Union, and has also introduced many new and effective methods of work, and, after having studied the primary departments in the Sunday schools of several other churches, has founded a very successful primary in his own church. As secretary of the North-East Lancashire Sunday School Union he has been keenly alive to all the freshening religious thought of the day, and proved himself a very welcome visitor and speaker at the Sunday or week-night gatherings of other churches in the neighbourhood. He closes his ministry at Trafalgar-street Unitarian Church on the last Sunday in October. On September 2 Mr. Piggott was married at the Congregational Church, Villiers-road, Southall, to Miss Alice Marguerite Harvey, daughter of Mr. and Mrs. Herbert Harvey, of Southall, a zealous social worker and a member of the Council of the Southall Workers' Education Association. Owing to grave family illness, the Rev. Cuthbert Holden, M.A., the Acton Unitarian minister, and a friend of both bride and bridegroom, could not attend, and the Rev. Henry Le Pla, resident Congregational minister, officiated.

Cambridge.—The services of the Cambridge Unitarian Free Church, which are held at 11.30 a.m. on Sundays during Full Term in the Assembly Hall, Downing-street, will be recommenced on October 12. Newcomers are cordially invited to make themselves known either to the minister, the Rev. E. W. Lummis, 43, Fulbrook-road, or to the secretary, L. N. B. Odgers, St. John's College.

Finchley.—The welcome meetings in connection with the settlement of the Rev. Basil Martin, M.A., at Finchley Unitarian Church, Granville-road, Ballards-lane, will be held on Saturday, October 11. The Rev. Rhondda Williams, of Brighton, will conduct the service at 4 p.m., and a public meeting will be held at 6.30, presided over by Dr. W. Blake Odgers, K.C. The speakers will include the Revs. H. Gow, T. P. Spedding, and H. S. McClelland, and Alderman Witts, J.P., of Hereford.

Kilburn: Presentation.—The Rev. C. Roper and Mrs. Roper have been the recipients of a testimonial of over £50 as a token of warm appreciation and affection from friends connected with the Unitarian Church, Quex-road, who much regret their departure from London.

Leeds: Hunslet.—The Rev. Frank Coleman, of Wareham, has received and accepted an invitation to become minister of the Hunslet congregation. Mr. Coleman will commence his ministry there on the first Sunday in November.

Liberal Christian League.—Dr. Drummond will deliver his presidential address to the Liberal Christian League at King's Weigh House on Monday evening, October 20, his subject being "The Fundamentals of Liberal Christianity." Full particulars of all the meetings will be announced in our advertising columns next week.

Liverpool.—The Rev. Robert F. Rattray, M.A., Ph.D., has accepted the invitation of the Council of Ullet-road Church to undertake the duties of assistant minister in succession to the Rev. E. Stanley Russell, B.A., and will commence his work in Liverpool on October 5.

Manchester.—The Rev. A. Cunliffe Fox, B.A., has announced his intention of relinquishing the charge of the pulpit of the Moss Side Unitarian Free Church, which he has held since 1906. The congregation, in accepting his resignation, have expressed to Mr. Fox their very sincere regret that they should be compelled to acquiesce in his decision. Previous to his settlement in Manchester, Mr. Fox was

for over seven years minister of the neighbouring church in Glossop, and for the past five years has held the office of clerical secretary of the Manchester District Association of Presbyterian and Unitarian Churches.

Southend-on-Sea.—The Rev. Thomas Elliot has resigned the pastorate of the Unitarian Church, and concluded his ministry there on Sunday, September 28.

South - East Wales Unitarian Society.—The quarterly meeting of the South-East Wales Unitarian Society was held at Trebanos, Swansea Valley, on Monday, September 29. Among those present were Mr. John Lewis (President), the Revs. D. G. Rees (pastor of the church), Prof. Moore, E. T. Evans, J. Carrara Davies, E. R. Dennis (assistant secretary), Geo. Neighbour, and W. J. Phillips. The Rev. D. G. Rees, E. R. Dennis, George Neighbour, and the President gave their impressions of the visit of the Unitarian Van to South Wales. It was stated that the Rev. Simon Jones had sent a complete set of the annual reports of the Society from 1892-1913 to Mr. John Ballinger, Librarian of the National Library of Wales, and a letter was read from Mr. Ballinger gratefully acknowledging their receipt, and stating that they would be preserved in the National Library for reference. The meeting accepted with regret the resignation of the secretary, the Rev. J. Park Davis, who is shortly leaving South Wales to occupy the pulpit at Nantwich, and placed on record its appreciation of his excellent work. The Rev. W. J. Phillips, Nottage, was elected hon. sec. in his place. At the close of the business meeting a Sunday-school conference was held. The Rev. J. Carrara Davis presented some suggestions recommended by a small committee which had previously been appointed to draw up a report. The report emphasised the need of systematic teaching in the Sunday school, and a graded system of class lessons. The Rev. D. G. Rees pleaded for making the Bible the chief religious class book in the schools. Others who took part in the discussion were Prof. Moore, the Rev. W. J. Phillips, Mrs. J. Lewis, and Messrs. W. H. Davies, D. Davies, and J. J. Williams. Ultimately it was decided to ask the small committee already in existence to act as an advisory and consultative committee until the next annual meeting of the Society. In the evening a religious service was held, conducted by the Revs. E. R. Dennis and J. Carrara Davies.

NOTES AND JOTTINGS.

THE WORLD'S FRIENDSHIP SOCIETY.

"William T. Stead Circles" are being formed, we learn from the *Review of Reviews*, in connection with the World's Friendship Society, which was the outcome of the Anglo-American Arbitration meeting presided over by Sir T. Vezey Strong at the Guildhall in April, 1911. The Society is designed to afford a common bond of unity between other existing International Societies and the general public, who are as yet but little acquainted with the ever-increasing movement towards international goodwill. Its one object is to cultivate friendship between nation and nation, and to bring home to every individual the duty of doing something to help in that work. The project is one which would have commended itself undoubtedly to the late Mr. Stead, who

never ceased to emphasise the desirability of becoming intimate with people in other lands, and trying to understand their aims and outlook. The first Circle has been formed in connection with the Brown-ing Settlement, and it is intended that other Circles shall be formed in different places and countries, the members of which shall correspond with each other either individually or by means of the Secretary.

PROTECT THE CHILDREN.

The Census returns recently published bring home to us the enormous importance of any reform which helps the children of our country. In England and Wales in 1911, out of a population of 36,070,492, there were 3,854,383 under 5 years of age; 3,696,796 between 5 and 10 years; 3,499,688 between 10 and 15 years; and 3,336,621 between 15 and 20 years—over 14½ millions of young people out of 36 millions. Every one of these is a potential citizen, and, until they are old enough to protect themselves they claim from the rest of the nation the right to grow up in healthy and moral surroundings. The vastness of the figures tends to make us view them as a whole only, but we must never forget that the whole is made up of individual units, each with its own little struggle for life. Over 11,000,000 of these young people live in over-crowded cities, as, for example, in:—

County of	Under 5 years.	5 to 10.	10 to 15.	15 to 20.
London ...	467,414	433,642	401,977	405,644
Liverpool ...	91,055	82,669	74,656	78,123
Manchester.	78,299	71,697	67,163	65,423
Birmingham	93,093	88,054	82,156	77,919

THE EARLY DAYS OF BEBEL.

August Bebel, whose long and strenuous life came to a close only a few weeks ago, gives a pathetic account of the hardships endured by his mother, and incidentally by his brother and himself at an early age, in his autobiography ("My Life"), an English version of which has been published by Mr. Fisher Unwin. Bebel's step-father, like his own father, had died of consumption, and the poor mother was herself to succumb to the same insidious disease. Being in great financial straits, she was forced to sell several of the small plots of land which she had inherited from her mother—a very great grief to her, as she had set her heart upon retaining these so as not to leave her children penniless. "For a time she sewed white military gloves for her brother-in-law, a glove-maker, at the rate of about 2d. per pair. She could not finish more than one pair a day—not enough to live on, yet too much to die on; but even this work she had to give up after two years, for she, too, in the meantime had contracted consumption, which in her last years made any and every work impossible.

"I, THE eldest boy," continues the writer, who from these humble beginnings rose to be a power in European politics capable of defying Bismarck himself, "had to do the housework, make the coffee, clean the rooms, and scrub them every Saturday. I had to clean the pewter plates and the kitchen utensils, and make the beds, and so on, an experience which

stood me in good stead in later days when on the road in search of work and as a political prisoner. When my mother had even to give up cooking we used to take our dinner with an aunt; for our mother we fetched what little food she needed from several families better off than our own. I then resolved to earn some money, and obtained employment as boy in a skittle-alley. After school I used to go to a skittle-alley in a garden restaurant, where I set up the skittles after every throw. I did not reach home till nearly ten o'clock, and on Sundays not until much later. The stooping made my back ache so much that I used to go home groaning, and in the end I had to give it up.

* * *

"ANOTHER occupation for us boys in the autumn was loading potatoes into sacks in the fields belonging to one of our aunts. It was not very pleasant work—from seven in the morning until dusk, in cold, wet and foggy weather; we obtained in payment a big bag of potatoes to tide over the winter, and every morning before going to the fields we were given as a stimulant a big slice of plum-cake, of which we were passionately fond. When I was thirteen, and my brother twelve, my brother was notified that he could enter the Military Orphanage. I had not passed the military inspection, and was declared unfit for service. But now my mother lost courage. Feeling her end near, she would not take the responsibility of allowing my brother to enlist for nine years, after two years' free military education. 'If you wish to be soldiers, do it later on voluntarily; I will not be responsible now,' she said. So my brother did not go to the Orphanage. As for myself, I was sorry to have been rejected."

* * *

BEBEL tells an amusing story of a horticultural experiment undertaken by his friend, Liebknecht, and himself during their imprisonment at Hubertsburg in 1872. The incident throws much light on the temperament of the two men, and their extraordinary capacity for making the best of things. The prisoners were permitted to cultivate as much as they liked of the fallow land along the garden wall, and Liebknecht and Bebel set to work with great energy, feeling the need of bodily exercise. The former, "who was just then writing his essay on the land question, regarded himself as an expert on agrarian matters, and assured us that this fallow land was one of the most fertile of soils. But when we began to dig we found nothing but stone. Liebknecht pulled a long face, but we all laughed. We then took to spreading manure—not a very nice job, and one which we should have refused with indignation had the authorities forced us to do it. We sowed radishes and awaited the harvest. They came up beautifully—at least, the leaves did—but there were no radishes. Every morning when we started to take our walk there would be a race to see who should pull up first a radish. But always in vain. There were no radishes; and finally the warden told us the reason: we had manured the ground too well. The soil was too fat. We looked very foolish indeed."

THE GREAT UNREST AMONG MODERN WOMEN

In the "Christian Commonwealth" of Wednesday (Oct. 1) begins a series of articles setting forth the causes and consequences of the Great Unrest Among Modern Women. Each article will deal with a special phase of the question, supported by facts and figures, and the authority of experts. The inquiry raises a number of important questions bearing upon industrial life, home life, religion, education, and the professions; the physique of the nation, the physical and mental nature of women, and the production and care of children; the future of womanhood, and the protection they need by means of the vote, legislation, and an enlightened public conscience. As it touches modern life at all points, the inquiry will have great interest for all men and women.

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Articles to appear shortly:

"Do Miracles Aid Faith?"

By Rev. J. M. Thompson, M.A. (Author of "Miracles in the New Testament").

"Ethics and Religion."

By Prof. R. EUCKEN.

"Social Reconstruction—and After."

By Rev. E. W. LEWIS.

"The Gain of the Higher Criticism to the Bible."

By Dr. FRANK BALLARD.

"Authority and the Church."

By Rev. J. M. LLOYD THOMAS.

"The Inspirational Church."

By Dr. K. C. ANDERSON.

"The Greatest Need of To-day: Conversion."

By Dr. TUDOR JONES.

"Just What Jesus Was."

By Rev. Prof. DUFF.

"Christianity and Copernicus."

By Rev. H. S. McCLELLAND, B.A., B.D.

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REGULAR FEATURES:

Portrait-Interviews with men and women who are shaping modern opinion; Sermon and Prayer, by Rev. R. J. Campbell; Political Review of the Week, by Philip Snowden, M.P.; Religion and the Modern Mind (for local preachers), by Rev. J. Parton Milum, B.Sc.; Questions Answered, by Rev. H. S. McClelland, B.A., B.D.; Notices of Serious Plays; Short Story or Sketch; Talks to Children, by Rev. Vivian T. Pomeroy, B.A.; "The World of Labour"; the Brotherhood Movement; Food Reform, &c.

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In addition this week's issue (Oct. 1) contains:

Special Interview with the Bishop of Birmingham.

"On Wearing the Crown of Thorns."

By Dr. ORCHARD.

A call to religious persons to feel the pressure and responsibility of the social problem as the first loyalty to their own faith.

"The Position of the Labour Party."

By FRED HENDERSON.

"How Helen Keller became a Socialist."

With Portrait.

TESTIMONIES FROM READERS:

"I thank God most fervently for the *Christian Commonwealth*, for if I had not made its acquaintance I should have been wandering about as an agnostic, like a ship without a pilot."—(S. H. T., Sheerness).

"Each week of the past year has been connected with the homeland and its dear and sacred associations by the reading of the *C.C.*, which breathes of love, kindness, sympathy, and of war against wrong and oppression in the economic, mental, and spiritual worlds."—A. G. W. R., Pretoria).

"Among the many periodicals a minister receives to keep him in touch with modern thought on the great things of life, none is half so welcome to my study as the *C.C.*"—(J. H. B., Michigan, U.S.A.).

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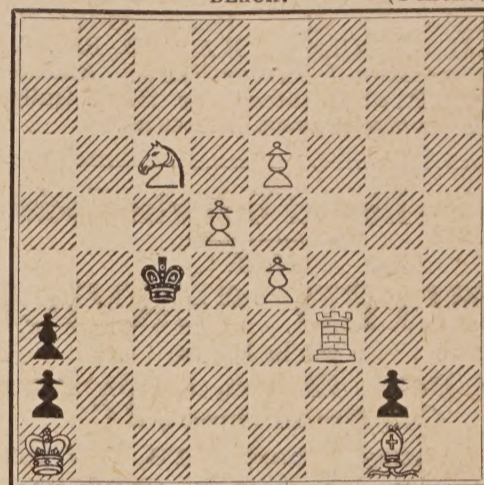
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 26.

By ALFRED H. IRELAND.

(Specially contributed.)

BLACK. (4 men.)



WHITE. (7 men.)

White to play and mate in three moves.

SOLUTION TO No. 24.

White.	Black.
1. R. Kt4	P x R (a)
2. P. K4!	P. Kt6
3. B. R7, mate.	(a) P. K5
	P x R
2. R. Kt6	
3. B. Kt3, mate.	

Correctly solved by E. C. (Highbury), W. T. M. (Sunderland), D. C. (Kidderminster), F. S. M. (Mayfield), J. Johnson, R. E. Shawcross, Rev. B. C. Constable, Rev. I. Wrigley, W. S. B., Dr. Higginson, W. E. Arkell, Geo. B. Stallworthy, D. Amos, T. L. Rix, M. G. O. (Edinburgh), V. Cliff, A. Mielziner, A. J. Hamblin, R. B. D. (Edinburgh), W. Hudson, Arthur Perry, L. G. Rylands, Edward Hammond.

ANSWERS TO CORRESPONDENTS.

A. H. IRELAND.—Thanks for your problems. See above.

A. J. HAMBLIN.—Your three-er is unfortunately cooked by 1. R. Q3. This, I fear, will be extremely difficult to remedy. Thanks for your continued favours.

The Trials of Problem Composition.—In order to celebrate the five hundredth problem in the *Chess Amateur*, I evolved a two-mover for the occasion. I failed, however, to eradicate a "cook," and enlisted the services of Mr. Bolus (my assistant), who specialises in "false waiters" such as our Nos. 11 and 13. Mr. Bolus succeeded in producing a fine problem, but for another exasperating "cook." The position is as follows:—White (10 men): K at Kt1; Q at QB6; Rs at Q1 and KB2; Bs at QB5 and KR5; Kts at QKt6 and KR4; Ps at QB2 and Q4. Black (9 men): K at K6; Rs at K2 and Kt4; B at Q7; Kts at QKt7 and KR7; Ps at QB6, KB4 and Kt7. White mates in two moves. The "cook" is 1. B to Kt4, which defies us. The author's solution is really quite good. One of the mates prepared is rendered void and another beautifully unexpected one is substituted by the key. The plan is, of course, ruined by the move 1. B. Kt4, which is equally effective. This complex position had, in the end, to be abandoned, the final correct version being but a feeble piece of work in comparison.

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WELCOME MEETINGS, in connection with the Settlement of the Rev. BASIL MARTIN, M.A., as first Minister of this Church, will be held on **Saturday, October 11, 1913.**

Service at 4 p.m., conducted by

Rev. RHONDDA WILLIAMS

(of Brighton).

Public Meeting at 6.30 p.m.

Chairman:

Dr. W. BLAKE ODGERS, K.C.

Supported by Rev. Henry Gow, B.A., Rev. H. S. McClelland, B.A., B.D., Rev. T. P. Spedding, Rev. J. Arthur Pearson, Alderman Witts, J.P., of Hereford, Mr. H. H. Quilter, Mr. A. Savage Cooper, and others.

London District Unitarian Society.

THE

UNITED SERVICE

will be held in

The Dutch Church, Austin Friars, Old Broad Street, E.C.,

On Sunday, October 19, at 7 p.m.

Preacher: Rev. J. ESTLIN CARPENTER, M.A., Litt.D., D.D.,

Principal of Manchester College, Oxford.

The Church will be open at 6.

RONALD BARTRAM, Hon. Secretary.

National Unitarian Temperance Association**A CONFERENCE**

of Sunday School and Band of Hope Teachers and others will be held at

Essex Hall, Essex Street, Strand, W.C.

— ON —

Saturday, October 11, 1913, at 7 p.m.

The Rev. W. G. TARRANT, B.A., will preside, and ION PRITCHARD, Esq. (President of the Sunday School Association), will read a paper on "The Making of the Good Citizen: The Sunday School Teachers' Influence."

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12. Rev. R. ROBERTS, of Bradford.
19. Rev. E. D. PRIESTLEY EVANS, of Bury.
26. Rev. EDGAR INNES FRIPP, of Leicester.

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Vol. 1.

OCTOBER, 1913.

No. 1.

CONTENTS.**TO OUR READERS.**

Lessons on the Fatherhood of God.

- I. A Great Truth.
- II. Education by Discipline.
Junior Department—Alfred Hall, M.A.
Senior Department—Douglas W. Robson, B.D.
Primary Department—Dorothy Tarrant, M.A.

Lessons on the Brotherhood of Man.

- I. Meaning and Difficulties.
- II. How it can be Realised.
Junior Department—J. Morley Mills.
Senior Department—Douglas W. Robson, B.D.
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